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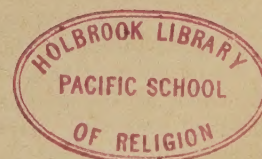
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The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For January 18—John the Baptist
and Jesus

(Luke 3:1-6, 15-17, 21, 22)

A PREACHER'S SERMON RESERVOIR

A teacher and three young men studying for the ministry sat together for an hour and sought to answer the question: "What phrases or verses are there in this passage of scripture, assigned to the subject of John the Baptist and Jesus, which might well be used as texts for sermons, and what appropriate sermon subjects do the various phrases suggest?" The discussion revolved around the following phrases:

1. "The word of God came." (Luke 3:2) This suggested the subject, "The Revealing God," with a theme that might read, "How, where and when does God reveal his will to mankind?" One might develop under such a theme the various theories of revelation. Questions like the following came up for consideration. Did God reveal himself in different ways in the Old Testament from the methods of revelation he used in the New Testament? Did God reveal on the pages of the scriptures everything he had to tell man, or since the finishing of the Bible has he kept right on with his revelation? Quakers began their historic message with the idea that God was speaking directly to them and through them, as he spoke to the prophets of old. Have Friends consistently held to this position? If so are they right? Are the differences in revelation, in the Bible and out of the Bible, differences in degree or differences in kind? Questions like these lead to much discussion and require much study if they are to be answered with any degree of accuracy.

2. "He shall baptize you with—fire." (Luke 3:11) In the discussion on this text opinion differed as to whether "fire" was used with the idea of transforming power, or whether the use of the word "fire" referred to cleansing and purging power. One student presented the theme, "The Fire of Transforming Power." This was a good theme surely, whether growing out of the text or not.

3. Taking the whole of verses one and two in the chapter cited, with their references to the political rulers in the Roman Empire and in the provinces in the vicinity, together with the ecclesiastical rulers among the Jews, we noted the fact that the word of God came to

John in that kind of an international, national and church setting. Here surely is a wonderfully fine scriptural background for a sermon on the subject, "The Word of God and a Troubled World."

In our own times we replace such names as Caesar and Herod with those of Hitler, Mussolini, Stalin, Churchill, and Roosevelt. References to Annas and Caiaphas, church rulers, bring us face to face with the true message of the church to our own day. Is that message an echo of the national and international issues, or has it independence and spiritual power sufficient to be a prophetic word reaching over and beyond the blind groping of the selfish national issues of the hour? Thinking on a theme like this brings us face to face with a searching quest for a true spiritual message for an hour in history like the present when empires crack and "the nations rage and the kings of the earth set themselves against the Lord and against his anointed saying, 'Let us break their bonds asunder and cast away their cords from us.'"

4. We did not overlook the big sermon which unrolled itself from the text, "Prepare ye the way of the Lord." (Luke 3:4, 5) Each phrase following this statement gives one way in which the preparation was to be made: filling valleys, levelling mountains, straightening roads. What a sermon introduction could be given by picturing the making of a modern highway! We chose for a subject, "Making the King's Highway." Mountains, valleys, and roads that must be dealt with are such things as personal lives, homes, neighborhoods, industry, labor, race and international relations. What is the preparation these need to make them highways for the coming of the King of Kings? As illustrative material we recalled that in Canada as one travels over those carefully made roads the markers along the sides all read "The King's Highway." We are in the business of preparing the way of God among the nations of the world. Is each section of this spiritual highway worthy of the sign, "The King's Highway?"

5. "The Christ of the Threshing Floor" was the subject suggested by Luke 3:17, "whose fan is in his hand, thoroughly to cleanse his threshing-floor . . ." The contrast John draws between the wheat to be gathered in

his garner and the chaff to be burned is echoed in a later parable of Jesus known as, "The Wheat and the Tares." They both grow together. Chaff and wheat are inseparable in the growing process, in fact chaff is essential to the making of ripened wheat. What function has chaff in human life? The good and the evil exist and grow side by side in this much mixed-up world, and in these troubled experiences of ours where the ideals and high standards of Jesus lure us upward, and where the weight of the physical, the carnal, and the material drag us from the summits of life.

Thus did we as preachers ponder these verses, and found ourselves thinking long, deep thoughts about such things as the revelation of God, the transforming power of God, the building processes of God, the preparation in the social order for the fuller coming of God, the part God plays in separating the good from the evil in human life. All these things and many others radiate like beams of light and truth from that relationship existing between John the Baptist and Jesus. Does God have in the world today any John the Baptists who are echoing and re-echoing these great messages which so stirred the world in the initial stages of the Christian era?

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For January 25—The Temptation
and Jesus

(Matthew 4:1-11)

REALITY OF JESUS' TEMPTATION

No Golden Text was ever more fitting than the one chosen for this lesson on the temptation of Jesus: "He hath been in all points tempted like as we are, yet without sin." (Hebrews 4:15) However much we emphasize the divinity of Jesus, we miss the essential point of the Scripture's interpretation of him if we leave out the phrase, "He hath been in all points tempted like as we are." This means, of course, that his temptations were real, and came to him on the same level as they come to all human beings. This interpretation carries with it the necessary corollary that the resources available for him to overcome temptation were not essentially different from those available for all men when they pass into the hour of temptation.

Interpretations of the threefold temptation recorded in the passage under study in this lesson differ widely. They run all the way from literalistic ideas which see him accosted by a physical Satan, bodily removed from the wilderness to the top of a high mountain and then to the pinnacle of the temple in Jerusalem, to the other extreme of a terrible spiritual struggle within his own soul, in which he thought through

(Continued on page 39)

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What Twenty-Five Years Have Wrought

THIS caption suggests a common topic these days for review and discussion. From the political and international viewpoint, it offers ample opportunity for lamenting the tragic policies that have brought the world to the very verge of collapse and chaos. From the standpoint of the peace movement, there is a tendency to think that all the gains of the intervening years have been lost; that the forces for good will have suddenly been swept into the maelstrom of total war. This is a superficial and an inaccurate appraisal. The picture is dark enough at best, but there is no reason for making it appear all black. On the other hand, there are some decidedly encouraging aspects of the present situation as compared to that of twenty-five years ago when this country entered the first world war. We refer particularly to the changed approach of the Christian Church to the war time emergency.

A fair measure of this change is found in both the content and spirit of the statement by the Federal Council of the Churches of Christ in America that appears on the following page. Shortly following the U.S. declaration of war in 1917, the Federal Council was called in special session at Washington to consider its place in the national emergency. How well we recall the crusading spirit of that assembly! As there represented, the Church tacitly committed itself to the prosecution of the war as to a high spiritual enterprise. Virtually, the Church went forth to war and became a recruiting arm of the government.

Quite a changed and chastened spirit permeates the document now presented. It is certainly not a pacifist document, though a careful reading will show that the pacifist purpose is much in evidence. As a matter of fact, this point of view was well and ably represented in drafting the statement. It will be observed that while the resolution is declared "to defend our heritage"—a resolution in which true pacifists heartily unite with their creative methods of defense—major attention is given to the constructive ministry that the Church should render, in line with its true mission. Outward aggression is not em-

phasized over inward responsibility. We could not be present at the meeting which issued the message, but we have been informed by our representative, who was active in the proceedings, of the fine, understanding spirit that generally prevailed. Not otherwise could the statement have been so comprehensively expressive of the Christian commitment, in ethic and in practice.

So far as we have been able to observe, the Federal Council pronouncement pretty well reflects the general attitude of the Church. The desire to be helpful in the national emergency is tempered by a restraint that was little in evidence when it was so widely a case of "preachers present arms" in 1917. There is manifestly a much deeper appreciation of the incompatibility between Christianity and war, and a corresponding realization that when the two join up together, it is to the irreparable hurt of the Church and of all for which it stands. Above all—according to the declarations which we find to be well nigh universal—the Church must not become a government mouthpiece or agency, but must be true to its own distinctive mission.

For example, we find the World Brotherhood Committee of the Minnesota Federation of Churches declaring on December 9 that the attention of the Church should not be directed so much to the present conflict as to fostering the ideals growing out of its inherent faith; that it should not allow itself to become a tool or instrument for the dissemination of war propaganda, and that it should resist the usurpation of its voice and message; that it should maintain its testimony of the universality of the Christian Gospel.

In keeping with this anxious concern for the independence and integrity of the Church, an irenic and Christian spirit is manifest that was not very evident in 1917. There is not the same tendency to denounce and dehumanize the peoples of the enemy nations. More of an objective view is maintained, in which not all of wickedness is attributed to "enemies" nor all of righteousness to ourselves. With disgraceful exceptions here and there, we have not descended to

the basement level of name-calling and of hurling vituperative epithets. For the most part, this applies to the public in general as well as to those active in the Church. All this is the more significant in view of the fact that the immediate provocation, in the way of outright aggression and duplicity, has been much greater this time than before.

Moreover, as we have indicated heretofore, much thought is being given to the kind of peace to be had at the conclusion of the conflict. A prevailing feeling is expressed that at long last we can win the war, but there is much less assurance that we can win the peace—the relatively just and constructive peace that will be indispensable to preserving the ideals which we are fighting to maintain. This prevalent, anxious concern, vocal in the midst of war, is a potent factor for peace.

Finally, remember the many leaders in the Church who have declined to bow before the Baal of armed

might. Whereas before there was heard but an occasional voice crying in the wilderness of war, there are now many voices which "aggressive war" has not stilled. During the pacifist trend in the nineteen twenties, it was often queried whether the recruits would stand when the test came. Well, we now have the answer. Naturally, many have not stood, but what towers of strength the cause of peace has in such leaders as E. Stanley Jones, Harry Emerson Fosdick, Ernest Fremont Tittle and Albert W. Palmer—to name but a few.

This substantial increase of strength in the pacifist conviction as a basic way of life, for nations as well as for individuals, is not adventitious or incidental. It is the result in large part of the vigorous work done by the proponents and exemplars of good will during the past twenty-five years. Instead of being unduly disheartened over recent catastrophic developments we should thank God and take courage.

A Call to Our Fellow Christians

From the Federal Council of Churches

A special pastoral letter drafted at a meeting of the Executive Committee on December 30, 1941, and addressed by the Federal Council to its 150,000 local member churches.

THE war which oppresses our world today marks a deepening crisis in civilization. The calculated treachery of recent aggressions has evoked instant condemnation. It is a manifestation of a great flood of evil that has overwhelmed nation after nation, destroying human rights and leaving men the victims of irresponsible force. We do not disclaim our own share in the events—economic, political and moral—which made it possible for these evil forces to be released. But these forces have now brought war to our shores, and our nation has joined in the world's struggle that it may preserve the ideals and institutions of free men.

Yet we must realize that the war is but the most shocking sign of the demoralization of modern life and international conduct. The laws of God have not been honored. Now the awful consequences are laid bare. Conscious of our participation in the world's sin, we would be humble and penitent before God.

But we do not despair. Our trust is in God, in whose hand is the destiny of all men and nations. They have wandered through long dark nights; but God has not forsaken them. We today must turn from proud and frantic worldliness to God. Then we may be chastened and strengthened even by calamities and become His instruments for fashioning a free, just and neighborly world. The issue of all our striving is with Him.

We have a three-fold responsibility: as citizens of a nation which, under God, is dedicated to human freedom; as members of the Church in America, which is called to minister to people under heavy strain; and as members of the world-wide Church, which unites in a common fellowship men of every race and nation who acknowledge Jesus Christ as Lord and Saviour.

As citizens we gratefully acknowledge a priceless national heritage of freedom and democratic ideals for which earlier generations struggled and sacrificed. We

cherish this heritage more deeply when we see it attacked by a totalitarian threat. We are resolved to defend it from the menace of rival systems from without and from the degradation of abuse or neglect from within. It is our high obligation to bequeath our heritage unimpaired and strengthened to those who follow us. We rededicate ourselves to the highest purposes of this nation and to its unfinished task of building a more truly free and democratic society.

As members of the Church in America we have responsibilities which only the Church can discharge. It must ceaselessly bring to judgment those individual and social sins, at home and abroad, which are the cause of our disaster. The Church must minister in every Christ-like way to men in the midst of war. More than ever, in such an hour, people need its ministry. They cannot withstand the tensions of war time without moral and spiritual resource. The Church must maintain its distinctive service, but now with all the greater devotion and skill. It must inspire men, in the armed forces and at home, with faith and hope and courage. It must bring guidance to the perplexed, and comfort to the distressed—God's strength for our struggle and His peace for our pain.

The host of young men who in this hour of crisis answer their country's call are a special concern of the Church. It encompasses with gratitude and prayer all now summoned to render sacrificial service, whether in the armed forces or in other work of national importance. It honors the sincere conscience of every man. It sends many of its ministers to serve as chaplains and seeks to create a wholesome environment in every camp community.

In days of trial, the Church cleaves to a steady faith. When bitterness and hatred may easily overwhelm us, the Church is still the stronghold of good will. It counts dear all basic human rights. It befriends loyal minorities, including those of alien birth or those descended from peoples with whose governments our country is now at

war. The Church cannot abrogate its Gospel of Eternal Love.

The Church should minister in mercy to those on whom the cruelty of war most heavily falls. To the full measure of its ability it should care for refugees and prisoners of war and all others caught in the appalling suffering of our world.

The Church must be in the vanguard of preparation for a just and durable peace. The great sacrifice of treasure and of life must not be in vain. We must build now the spiritual foundations for a better order of the world. This task is immediate and cannot be delayed.

As members of the world-wide Church, which transcends all differences of race and nation, we have obligations which reach beyond our own country. We must preserve at all costs the world-wide Christian fellowship, without which no free world order of justice and peace can be achieved. In times of war, Christians in different nations are still members of the one Body of Christ. They must pray, not merely for their own national interest, but that God's will may be done in and through all nations. They must remember that in every warring nation there are men and women who, in spite of different political allegiances, are one with us in the ecumenical Church and who also pray for its fuller realization and the coming of God's Kingdom in the world. As this universal Church strengthens and extends its fellowship and deepens its loyalty to one Lord and Master, it will be the greatest of all forces binding a broken world together.

We therefore call upon our fellow Christians:

- to bow in penitence before the judgments of God, who is the Ruler of nations and the Father of mankind;
- to devote themselves to preserving and strengthening the ideals of freedom and democracy;

- to withstand any propaganda of hatred or revenge and to refuse it the sanction of religion;
- to manifest Christian good will toward those among us whose origin was in nations with which our country is now at war;
- to succor with generosity all who suffer from the ravages of war;
- to minister to the deeper needs of men in the nation's service;
- to pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and peace for all nations;
- to strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose;
- to work actively and persistently for justice and good will among all racial groups both in our own country and throughout the world;
- to maintain unbroken the fellowship of prayer with Christians everywhere;
- to be steadfastly loyal to the Holy Catholic Church; holy—sanctified to the redemptive purpose of God; catholic—of all believers and in all ages;
- to pray without ceasing that God's name may be hallowed and His will be done in earth as it is in Heaven;
- to maintain confident faith in God as the refuge and strength of His people even in the darkest night, and to trust in the triumph of His will.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end."

Behind the Curtain in Europe

European Quakers at Work in War Time

IN THE urgency of reports from American Quakers occupied with relief work in France and in England, it is possible to underestimate the indefatigable and steady efforts of various national Quaker groups in Europe to carry forward the ideals of the Society of Friends in spite of war time conditions. Several valuable and pertinent accounts have come lately to the American Friends Service Committee from Friends in France and in Switzerland. Through French Friends word has also been received about Quaker work in Germany and Sweden. It is heartening to know that the Quaker groups in these countries are continuing old activities of a spiritual and a social nature, and wherever possible they are developing new services to meet the changed conditions of life. All these reports are filled with deep concern for the stimulation of the spiritual growth of the groups and their distant isolated members through correspondence and inter-visitation when this can be arranged.

The opening paragraph of the translation of the Report for 1940-1941 of the French Yearly Meeting tells simply of their efforts and their problems.

"In spite of the occupation of two-thirds of France by the German Army, an occupation which took place less than a month after the Yearly Meeting of 1940, the Quaker Movement has continued without difficulty through the winter. The separation of France into two zones, seemingly paralyzing the possibilities of work, has, on the contrary, revived our Society in the unoccupied zone. For the first time, thanks to a new Friend, Suzanne Rette, and thanks partly to the American Quakers in Marseille, the Quaker Movement has organized itself little by little, in a sense independent of Paris and for the greater good of the spiritual life of the French branch of the Society of Friends. Not only were the 'circular letters,' begun in September, 1939, maintained in the occupied zone, but a similar monthly letter has been started in the unoccupied zone. *L'Echo des Amis*, the French Quaker organ, has continued to secure new subscribers, and it has been possible for it to appear regularly up to the present moment. The number of newly admitted members is about fifteen (members

and associate members), of whom two are in the unoccupied zone."

Certainly the most outstanding event of the year for French Friends was the courageous and outspoken testimony against the persecution of the Jews in France, made by the Yearly Meeting in May, 1941. The temerity and the determination with which French Friends carried this issue before the public and the authorities in France is an inspiration to every person who has ever questioned the belief that faith can work miracles. To be sure, the results of the protest cannot yet be said to be tangible, but the memorandum which they have sent to America gives a very encouraging and illuminating account of the reception accorded their protest. Not content with a simple statement of disapproval of the government measures against the Jews, the Yearly Meeting authorized a committee of French Friends to make an approach to the government for the purpose of stating clearly the attitude of the Society of Friends and to offer to undertake any

service of relief or aid which the authorities might permit.

After a preliminary exchange of correspondence, in which the general principles of Friends were outlined and information was given about the work in wartime in France in the past and at present, a delegation of French Friends had an interview with M. Vallat, High Commissioner for Jewish Affairs. Joseph Kreutz, on behalf of his fellow members of the deputation, Marguerite Czernacki, Ernest LeRoy, and Marius Grout, read a statement in which the most significant item is translated as follows:

"And moreover, it seems unjust and illogical to thrust upon the Jews alone, or upon the government or the capitalists alone, the full responsibility for the war. We are, in fact, *all* responsible, and the Christians, by the sole fact of saying such a thing, are surely more responsible than others."

French Friends concluded this report with an account of the subsequent negotiations with the High Commissioner:

"A simple and cordial conversation followed the reading of this statement; the possibility of our actual participation by way of an organization for relief work was admitted in principle by M. le Ministre, who authorized us to make use of our conversation and of his moral support in order to try to obtain new funds from American Quakers. He promised to confirm our interview in a letter. The letter came a few days later."

That French Friends have not failed to maintain contacts with Quaker groups in other European lands is shown in the following interesting excerpts from the Annual Report:

"Contact with England has been completely interrupted. It has been extremely uncertain with the United States, and only maintained through the American Quaker relief committee in France. Relations with Holland were resumed in May (1941) as well as with the Scandinavian countries, which have sent us their monthly publication, *Kvakern*.

"Contact with German Friends has been quite active in the course of the year 1940, due to visits to Paris by traveling German Friends, and in February, 1941, by the visit of the former secretary of the German Yearly Meeting, Heinrich Becker. Correspondence has likewise been resumed, and the Quaker Center regularly receives the German publication, *Der Quaker*. A message of friendship and cheer was sent to the German Yearly Meeting in April, 1941."

French Friends have forwarded a copy of the response sent by German Friends to this message to their Yearly Meeting and a translation of a part of the letter follows:

"John Woolman in one of his letters says, 'He that believeth maketh not haste.' The present time does not permit us any other than strictly individual effort, except that of which your report tells us so movingly that we have read it together in our meeting. But in the silence that you and we know, that silence living with prayer, there is an in-

tense activity, that action of God Himself in our spirits which works to prepare us for the day when we shall be called to His service in the building of the New Europe. We hope ardently that this service may find us at your side."

Work among prisoners has long been a particular concern of Quakers in France, and they have continued their visitation and welfare activity, especially in institutions for women and for adolescents. An additional service was opened up for them in relief work and visitation in prisons and internment camps for political and war prisoners in the Seine province through the initiative of the American Friends Service Committee in the Spring of 1941. This work was taken over by French Friends in June, 1941, and Maurice Fleury has recently written to report on the progress of the work as follows:

"At the time of the departure for the United States of Josiah Marvel towards the end of May, 1941, I was asked to carry on this work in the prisons of the Seine department; this work consists in distributing clothing and underclothes to the civilian prisoners interned in the prisons of La Santé, Le Cherche-Midi, and Fresnes. Besides these three prisons, I am also visiting the Fort de Ro-mainville and the British Internment Camp at Saint-Dennis. Everywhere the authorities in charge of these prisons and camps have displayed a very understanding spirit and have made my task easier. I have thus been able to carry it in the spirit of the Society of Friends. The giving out of clothes and food parcels in the Paris prisons is greatly appreciated, not only by the prisoners themselves, but also by the authorities. . . .

"This work in the prisons is done in connection with the 'Secours National' organization and the French Red Cross. It is thanks to both these big organizations, which kindly supply me freely with linen, clothing and food, that I have been able to carry on this work. . . .

"At the beginning of my work last June I was not allowed to see the prisoners myself, and to deliver to them personally their parcels. . . . Now I have been authorized to see the prisoners and to give them their packages personally.

"In my opinion, it is the only satisfactory way of working. I am sure that the parcels reach their destination, and it also gives me the opportunity of seeing the prisoners, talking with them and bringing them some words of comfort, which are always of great comfort to them."

Beside the work of prison visitation there has been a continuance of aid to refugees by French Friends through the distribution of small funds, by weekly food supplements, by supplies of clothing, and by the maintenance of a small clinic and medical dispensary.

"Besides the usual aid described below," the Annual Report continues, "other forms of emergency aid were undertaken by the Quaker Center in Paris the moment the German troops arrived in the city: the distribution of soup in the Place Jussieu to the refugees trying to flee still further; the daily serving of sandwiches for two weeks at the Mairie

of the 13th District. With the help of four automobiles and some bicycles, which had been very kindly loaned for the purpose, bread, chocolate, milk and water were given out along the highways in the neighborhood of Corbiel, Fontainebleau, Rambouillet and on the road to Orléans."

The time that has passed since the dark days of June, 1940, has proved a period of growth and development for French Friends in the southern part of the country, where the movement had previously been quite weak, according to the information given earlier in this article. The number of members of the Society living in the south is certainly less than twenty and they are scattered throughout a large area. They found themselves suddenly cut off from the old center of the movement, politically, financially, and to a certain extent, spiritually. Each one of them has risen to the challenge of the times, and collectively and separately they are doing much to implement the Quaker way of life. They have been of very real assistance to Howard Kershner, Director of the American Friends Service Committee relief in Europe, in taking over certain phases of the work which logically are better done by French Friends. In describing the fine spirit of this handful of French Quakers, Howard Kershner says:

"We have received a great many inquiries from people who are interested in Friends, who ought to be visited or receive literature. Since we cannot engage in any activity which might look like religious propaganda, we have suggested that French Friends answer these letters, and where indicated, make personal visits. We have agreed to pay the postage and the trainfares. They have entered this service with real enthusiasm."

"We have decided, furthermore, that we should not continue to hold a public meeting every few weeks at which the faith and practice shall be explained, as we did last winter, but that this activity should be taken over by French Friends. . . . We shall, of course, continue to be present at these meetings and to lend every cooperation."

A letter from Marseille, dated November 10th, tells of the subsequent progress of this plan:

"Yesterday we had the first of a series of tea meetings here in Marseille. . . . Forty persons were present, about half of whom were connected with our staff and the others were French Friends and their friends. A very good talk was given in French by M. Bichon, who is a member of the Society of Friends and who lives in Marseille. His subject was the history of the Quakers. On December 14th we shall have another talk on the faith of the Quakers."

We are indebted for further news about Friends in the south of France to Felix and Violet Ansermoz, Swiss Friends, who made a two-weeks' visit in October to France to visit French Friends and to see the American Friends Service Committee's colonies for chil-

dren, and the relief work in concentration camps. The Ansermoz's first stop was in Granges near the Swiss border, for a talk with a French Friend. They found that:

"Suzanne Rette and her little group of friends near Valence have done a great deal for refugees in camps, especially Gurs, and they seem to have stirred quite a bit of interest for that sort of work in the neighborhood. When lunch time arrived we had many more things to discuss. There was no sign of a meal being prepared in the little apartment which Suzanne shares with her mother (our first, but not our last shock in relation to food conditions), so we invited our friend to lunch at the hotel, the old lady not wishing to come. . . . It was good to see these friends from France and to get acquainted with some of their problems. Their position is not easy. They are separated from

other Friends in the occupied zone not only by the political 'ligne de demarcation' but also by their conception of the present situation. They form a little group scattered to all the winds and only temporarily there. . . . This feeling of uncertainty is nerve-racking."

After days of conference with relief officials, visits to concentration camps, trips to American Friends Service Committee colonies for children, and reconstruction projects near Montauban, and visits with Friends, Felix and Violet Ansermoz were moved to comment:

"We felt a wave of admiration rising in us for those who accept work on this glamorless front of the present conflict, for the courage and the effort it must take to work day after day in such conditions and with such tools. . . . We came back to our job full of admiration for what they are accomplishing in their

various fields and full of desire to be more helpful to them in the future."

From behind the curtain of war-torn Europe's blackout, broken communications and censorship, these letters have brought an inspiring message of the faithful work of little bands of Friends whose homes are on the Continent but whose lives and works reach out beyond in spirit and in deed. Let us, too, continue to cultivate "that silence living with prayer . . . the action of God Himself in our spirits" of which the German Friends wrote to the French Friends. Let us, also, hope for "the day when we shall be called to His service in the building of the New Europe."

BARBARA L. CARY.

Observations on Germany

(1940-1941)

By Leonard S. Kenworthy

(Continued from last issue)

SO FAR we have considered together our knowledge as Americans about Germany. We might profitably consider now what knowledge Germans have about the world in general and the United States in particular. Of course their information is limited, particularly in war time. Yet Germany is not hermetically sealed as we might suppose. There is no doubt that many Germans listen to the BBC despite the risks involved. Papers from the occupied territories written in German and sold also in Germany often reward the diligent reader with interesting items not to be found in the local news sheets. The grape vine works even in a totalitarian state, and particularly good reporters for its "syndicate" are returning soldiers. Then, too, some people learn to read between the lines of communiques and to piece odd bits of information together like a jig-saw puzzle, to get a better idea of what is happening abroad. Oftentimes coming events cast their shadows before them, too.

WHAT GERMANS THINK OF U. S.

Knowledge about the United States was largely determined until a year ago by the American films. As Stephen Laird, *Life-Time-Fortune* correspondent in Berlin during part of my stay there says, "German youth still thinks of America as the land of miracles—of skyscrapers, automobiles, colleges, movie stars, dancing and fun." These ideas are largely obtained from movies of course. More recently, newspaper

articles have stressed the "imperialism" of the United States in Latin America, the widespread labor troubles, the jazz band as the "epitome" of American culture, and the "domination" of Jews in business and government.

The most virulent attack on American life that I saw while I was there was a cartoon in *Das Reich*, picturing a Negro being lynched. Underneath him stood a white man with a hat in his hand, catching the Negro's pennies. The caption read something like this: "We must all give our last pennies to save democracy." There was just enough truth in the picture to make me ashamed, and just enough nationalism in me to make me mad! Many feature articles in the same weekly magazine-newspaper were purely objective accounts such as articles on American Sundays, the Gallup polls, Washington, D. C., the R.F.C. and the platforms of the parties in the presidential election.

Next to the press, the American novel is probably the greatest source of information about the United States. Typical books translated into German and widely read during my visit there were "Gone With the Wind," "Death Comes to the Archbishop," "Anthony Adverse," "Drums Along the Mohawk," "Northwest Passage," "The Yearling," and "Look Homeward, Angel." Older readers were familiar with the books of Upton Sinclair, Sinclair Lewis and Theodore Dreiser, and children had often read "Huckleberry Finn" and "Tom Sawyer." Shakespeare, even in 1940-41,

was widely read and played, so much so that I often wondered if he were better known and more loved in Germany than in the United States. It is regrettable that we do not have a similar knowledge of Goethe and Schiller in the United States.

AS SCHOOL BOOKS PICTURE US

I was not accorded the privilege of visiting German schools, but I did read parts of several textbooks used in Geography and history courses throughout the Reich. One book in a series, called *Heimat und Welt*, (Homeland and World), used with children about fourteen years of age, deals with North and South America. It characterizes Americans in this fashion:

"The young, capable American quickly takes a vocation in which he can make a lot of money. He works and rushes around, not always at the same tempo as in New York City, but on the average more than in Europe. 'The American doesn't work in order to live, he lives in order to work!' someone has said, and it is also said that the American as such 'thinks economically!' 'He doesn't see the landscape but the plots of land, not the fields but their crops, not the forests but the wood, not the waterfalls, but the waterpower.' The object of all work is 'to make money.' In this way one explains the struggle after wealth and the admiration of the rich—the millionaires, Ford, Rockefeller, Vanderbilt and others."*

In discussing the settlement of the territory now known as the United States,

*Edelmann, E., "Nord Und Sud Amerika," Leipzig, Teubner—p. 55.

equal importance is given to the English, the Scotch Puritans and the Menonites from Krefeld, Germany. Numerically speaking, it is estimated that twenty-five to thirty million Americans are of German extraction. This account remarks that it is questionable whether half that many German speaking people live there, suggesting possibly twelve million as the number of German speaking citizens of the United States.

GERMAN INFLUENCE IN AMERICA

Equally interesting to us as educators and historians is the following statement from the same volume:

"The influence of the German spirit and German work, however, has been and remains great. As farmers, industrial workers, engineers and scholars, our fellow Germans have contributed more to this nation than the emigrants of all other peoples. Many have brought to it great wealth. Only they have not been able to unite themselves into a group and to compete politically with the Anglo-Americans. That was best demonstrated in the World War. The German-Americans had to give up their German characteristics and work and fight against the Fatherland or be persecuted. Our fellow Germans have learned from this war experience and have now brought themselves together as a group."

I wonder whether our textbooks picture as accurately or inaccurately the German people. I wonder if we as historians are being swept into the maelstrom of contemporary judgment against all that is German. Or are we maintaining ourselves and developing in our students critical thinking power? Let no one think that I condone much of what passes now as German. But I am anxious that along with the negative things that we say and study, our students may also learn some of the finer things which are our inheritance from Germany. I am concerned lest our students, after this great conflict is over will have to unlearn too much about the German people which we have said in the heat of a world war. I am hopeful that we shall give credit where credit is due, discredit where that is due.

GREAT GERMAN CONTRIBUTORS

With that purpose in mind, and also in order to steer conversation into more positive lines, I asked many German groups with whom I met, who were the outstanding Germans who had contributed to the world since approximately 1800, men and women whom we as Americans should know. Almost unanimous choice were Goethe, Beethoven, Koch, and Schweitzer. Curiously enough, the French might also claim the musician, philosopher, and medical missionary, Schweitzer, since he was born in Alsace-Lorraine. Eliminating the time element and including the territory of Austria, one could add Bach, Brahms,

Handel, Haydn, Mozart, Straus, Schubert and Wagner in music; Hanemann, Koch, Pettenkofer, Schleich, and Roentgen in medicine; Lillenthal, Zeppelin, Bunsen, Haber, and Zeiss in science; Cranach, Duerer, Gruenewald, Thoma, Riemenschneider and Holbein in art; Luther, Boehme, Fichte, Hegel, Kant, Nietzsche and Schopenhauer in philosophy and religion. One could mention the great conservation movement, the contributions to chemistry and photography, and the emphasis upon outdoor life which the Germans have cultivated and from which we have profited.

CONTEMPORARY CONTRIBUTIONS

You may then rightfully ask what can one learn of a positive nature from contemporary Nazi Germany? That question I raised again and again as a companion query. The answers much more varied. There seemed general agreement that the principle of the *Arbeitsdienst*, or compulsory labor service by boys and girls, is considered a good one. The idea of young people learning the values of manual labor appealed to most Germans of all shades of opinion. So, too, did its plan of bringing the youth of different parts of the country together so as to cut down on sectional feeling, so detrimental to the unity of Germany. Many praised the housing developments of this regime although many pointed out the tremendous strides in this direction under the Republic. Some included the *Reichsautobahn*, or arterial highway system, although to the writer this development was disappointing after all he had heard about the marvelous strides in German road building.

An American broadcaster thought the *Hilfszuge Bayern*, the large soup kitchens on trucks used originally for the party festivals and later with the troops in Poland, might well be copied by certain organizations like the American Red Cross. He also suggested the adoption and adaptation in the United States of the Organisation Todt. This is a group of some 200,000 men who can be called out from their regular jobs at any time to do construction work of national importance. Theirs was the job of constructing the *Reichsautobahn*, the West Wall, and the reconstruction in Poland and other occupied areas. There was much disagreement when the stabilization of prices for farmers and security for laborers was mentioned.

On the debit side of the ledger, the widespread increase of fear, particularly of the Gestapo, was listed as number one, and the economic pressures of today as number two. We are enough aware of these factors that I need not elaborate upon either of them. It is worth while to comment, I suspect, that

the four freedoms were seldom mentioned, at least as such.

GERMAN ATTITUDE TO THE WAR

So far I have refrained from comments upon the attitude of the Germans to the war and to Hitler. I have done that purposely, for the aim of this paper is not primarily to treat these very important aspects of present-day Germany. I can say that I am convinced that the German people were opposed to war although they had become reconciled to it and were supporting it during the months that I was there. There was abundant evidence of lack of enthusiasm, but equally abundant evidence of a dogged determination to win. One of the deepest impressions made upon me in my months in Germany was the complete lack of joy on the part of almost everyone. Theirs was a grimness that was depressing. According to Germans, that was in sharp contrast to the early months of World War I.

The outstanding explanation of this fact lies, I believe, in the tragic years through which the Germans passed following the World War. They shudder to think of reliving those days again, which they feel certain they would have to do if they should lose again. That fear of the future I think has done much to unite the German people in support of the present conflict. Even individuals critical of the Nazi regime would often say that they preferred victory to defeat. When pressed for their reasons, they often replied that the probable alternatives to victory were Communism, bitter civil war among various factions, and almost certain economic if not political disintegration. There was nothing tempting about any of them. When asked if there could not be such a thing as a just peace, they would often eye the questioner as if he were insane. Many merely took it for granted that a peace treaty at the end of a war was a blueprint for the next conflict.

If we are not united as a group on any other thing, I assume that we are united in our hope that the world may learn some lessons from the post-war experiences of the last great conflict, and that the United States may play a significant role in solving some of the problems which will inevitably follow the present international conflagration.

HAVE WE LEARNED THESE THINGS?

More specifically I hope we have learned that a democracy does not flourish where the people have not been given some chance to decide whether that is the form of government they desire or not; that a democracy in a country like Germany is not aided by too perfect a Constitution like the one framed at Weimar; that a democracy cannot suc-

ceed where economic and psychological conditions are as bad as they were in pre-Hitler Germany without greater aid from the other democracies.

Professor Schuman, in his book, "Germany Since 1918" (Holt), put a part of this pungently when he wrote, "The Republic itself, called into being not by ardent German republicans (they were too few) but 'made-to-order' by Woodrow Wilson, was conceived in defeat and born in national bitterness and humiliation. As the illegitimate child of an Allied victory and Social Democratic opportunism, it saw the light of a day of despair. It began life unwanted and unloved." I hope we have learned something about the economic interdependence of Central Europe which we did not know when we refused Austria and Germany the customs union they requested in the '20's. I hope we have learned something about the soil in which dictatorships and revolutions rise. I hope—oh so much. Otherwise I see ever recurring revolutions and world wars.

SUBJECTS FOR DEEPER STUDY

Finally, I return from abroad with a deep concern that we as social scientists begin to study more than we have ever done before those factors which influence nations and peoples. It is not enough to sample public opinion or the devices of propaganda. We must delve deeper into the ways in which nations think. Basically, I have said, we are the same, yet I know that there are differences and I know that until we begin to study and recognize those differences, we shall not really understand each other and shall not make decisions which take into account these oddities which mark every nation. Our tendency now is to over-simplify, to create types, to fit every Prussian or every Austrian into one mould. That is a search in the right direction, but it is not the answer.

We are aware that the age-long conflict between Catholics and Protestants has had a tremendous effect on the German people and that nation's history. We assume that the philosophy of "blood and iron" of Bismarck, and the theories of von Bernhardt and von Treitschke regarding the inevitability and need for wars as a means of reducing excess populations, have helped to shape German opinion and action as has the fatalism of Schopenhauer. Occasionally someone points out that Calvinistic predestination has been more widely accepted in German Lutheranism than in Scotch Presbyterianism. There are those who feel that the continual emigration of liberals from central Europe has played a tremendous role in preventing the adoption of liberalism in Germany. So

one might continue to enumerate our suppositions.

MUST UNDERSTAND SUBTLE FORCES

Granted that this is a most difficult subject, I nevertheless feel that we will not make great progress in bringing permanent peace until we begin to understand these subtle forces. Perhaps there has been intensive research on the subject with which the writer is unfamiliar, but his attempts to find such data have been almost fruitless. This is particularly true in regard to data suitable for use with high school students.

Two or three quotations from Professor Schuman's little volume on "Germany Since 1918" illustrate the type of psychological study of this nation that I believe is woefully needed. "This nation," he says, "has long revealed upon its face or concealed within its soul the uncertainties and insecurities of its confused past." It has "often exhibited the marks of internal disunity and collective consciousness of inferiority. . . Its aggressive quest for 'a place in the sun' was in part a compensation for unconscious spiritual uncertainty and self-depreciation. The blunders of its diplomats and the tragic miscalculations of its militarists were likewise due not to stupidity, but to insensitivity toward alien peoples, bred of introversion and preoccupation with a cultural and political heritage in which, despite its showy glitter and the outward trappings of might, there was somehow lack of faith. Inferiority breeds conceit. Impotence breeds bluntness and the pretenses and gestures of power. Faithlessness breeds irresolution and a desperate hunger for certainty in belief."

Individual psychology is beginning to probe the mysteries of personality development, to explain its idiosyncrasies, and to find means of preventing and correcting abnormal growth. Parallels in national psychology are striking, but as yet we are beginners in understanding its complicated phenomena. A tremendously important field awaits social scientists here.

In conclusion, may I affirm my belief in the basic goodness of the German, my faith in the invincibility of the spirit, my awareness to the positive contributions of the German peoples to world culture, along with its many negative acts; and my conviction that no permanent peace will come to Central Europe until we develop much further our understanding of the national psychology of Germany.

SEEING A GREAT LIGHT IN THE DARKNESS

By G. RAYMOND BOOTH

"The people that walked in darkness have seen a great light," ISAIAH 9:2.

"I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness; and in that also I saw the infinite love of God."

Geo. Fox's Journal.

There is nothing quite as dark, or foreboding, as a great city during its first blackouts, especially on a starless night. One might even suspect that God is conspiring with the military in keeping the blackout edict. People bump into each other groping along the streets, and every bumper and bumpee is a potential bogeyman with a desire to kill. Blacked-out homes almost cease to be homes, merely caverns of darkness.

One sits in darkness and listens and thinks; listens at the roar of airplanes hurrying off seaward; thinks of the "listening stations," hundreds of them, where Civilian Defense volunteers wait and listen in three-hour shifts for the approach of "the enemy," ready to call the Interceptor Command. And amid the darkness, and the listening and the thinking, one begins to see; begins to see a great light; to see the ocean of darkness and death engulfed by the "infinite ocean of light and love"; begins to see God.

Maybe it's strange, but one can see the light, the great light, better in the darkness. Last Christmas the writer saw the "Mile of Christmas Trees," so beautifully portrayed and described in the last issue of THE AMERICAN FRIEND. Last Christmas he saw the giant Christmas tree at the circle just before entering the Arroyo Seco Bridge, a tree made by men who built it out of fifty smaller ones. Last Christmas he saw Santa Claus Lane in Hollywood, saw the illuminated homes in Beverly Hills, saw Santa Monica in its Christmas beauty. Not so this year. Yet in the darkness he sees again the lights.

And "a great light" begins to appear, a great light of love and life amid the darkness and death of a war-torn world. It's a bit feeble yet, but Christian faith is the ability to look darkness and death in the face and refuse to believe in its reality, because one is sure of light and life.

Pasadena, California.

No heaven can come to us unless we find rest in today. No peace lies in the future which is not hidden in this precious little instant. There is radiance and glory in the darkness could we but see.—FRA GIOVANNI (1513).

Why the Fellowship Council?

By Elbert Russell, *Chairman*

IN THE perspective of the last quarter century, certain interesting and significant developments appear in American Quakerism. Our growth in membership has been quite spotty, gains in some areas about balancing losses in others. Some of the older sources of increase still operate in particular places. The Pacific Coast Yearly Meetings, particularly California, are still fed by immigration. Ohio Yearly Meeting (Independent) and to a less extent Iowa (Five Years Meeting), still gain from evangelistic work. North Carolina (Five Years Meeting) gains steadily from a high birth rate and its success in holding its young people.

Two new "growing points" in the Society are of special significance. One is the establishment of new meetings in our large cities and educational centers. This is in marked contrast to the tendency during the preceding four decades. Beginning about 1880, there was a phenomenal growth of the city population in America, which drew great numbers of Friends from the rural meetings. In this movement the small rural denominations such as Friends suffered heavy losses. It came just when the great revival obliterated most of the traditional peculiarities of Friends and accustomed the younger generation particularly to much of the theology and many of the modes of worship of other Protestant denominations. In a large city there were usually only enough Friends to form one meeting. When these were scattered about the city and its suburbs, it required much time, expense and effort to keep up a meeting. It was easier to let the children attend a Methodist, Presbyterian or even Baptist Sunday School in the neighborhood and for the parents to attend church there, since Friends were usually made welcome and "the difference was not great anyhow." By this process Friends lost a generation or two and established few meetings in the big cities. During the last three decades, this tendency has been reversed in many places. The younger generation has a fresh appreciation of Friends' distinctive principles and groups of Friends are found in many cities who are eager to maintain a Friends' meeting.

A second new "growing point" is found in the interest in the Society on the part of non-Friends. This has been created partly by the relief and reconstruction work of Friends, partly by our pacifist doctrine and practice, and partly

by our mystical worship and spiritual interpretation of Christianity, to which attention has been attracted by our more recent literature, especially by Rufus Jones' writings. Some have come into contact with Friends in the Fellowship of Reconciliation or other pacifist organizations. These "convinced" Friends are largely fine-spirited intellectuals, who have been alienated from the theology or practices of the Protestant churches and are seeking a more congenial religious fellowship. They add much more strength to the Society than their numbers would indicate. There are many more such people who for various reasons are not ready to break with their own churches but who would like in some measure a closer fellowship with Friends.

These two sources of growth create certain problems for our Society with its divisions and diversities, with which the existing organizations are not prepared to deal effectively. Most of the new city meetings are "united" meetings, whose members belong to different branches of Friends and who are accustomed to different modes of worship. Where this is not the case, the problem is simple: the Meeting can be "set up" and taken in by the nearest Yearly Meeting of its type. To such an arrangement distance has not proved an insuperable barrier; Puget Sound Quarterly Meeting in Washington State belongs to Indiana Yearly Meeting (Five Years Meeting); Orange Grove Meeting in Pasadena, California, belongs to Philadelphia Yearly Meeting (General Conference); and Portsmouth, Virginia, Meeting belongs to Ohio (Independent). In the case of "united" meetings, however, the members from the different groups do not usually wish to join any special branch. Some do not wish to give up support to work in which they are interested or to adopt modes of worship to which they are not accustomed. Some of the eastern Yearly Meetings provide for dual membership so that a "united" meeting may belong to the Yearly Meetings of both branches, as in New York and Philadelphia Yearly Meetings, but this is exceptional.

It was for such united meetings that the Friends Fellowship Council was established in 1936, to provide means of organizing them as monthly meetings and giving them a place in the organized Society, without compelling them to choose between existing organizations

and to provide care and spiritual support which existing organizations were not in a position to give satisfactorily. The ideal would be for all new meetings to join the Yearly Meeting in whose territory they lie, and this the Council advises where it is practical, but until we reach greater unity of method and organization, the Council has a vital function to perform.

The "convinced" Friends are usually interested in Friends' mystical worship. The "pastoral" type of meeting does not as a rule satisfy them since they have left churches having a similar service. They fit naturally into meetings held on the basis of silence. Where they constitute a considerable element in new meetings, they could join acceptably one of the "non-pastoral" Yearly Meetings, but in areas where other forms of worship predominate, they create the same problem as in other "united" meetings. Because they are new to the Society, they need instruction in the ways and work of Friends, which the Fellowship Council alone is in a position to supply, and which it does give by literature, personal correspondence, or by personal visits of the members of the Council or of other Friends.

The Wider Quaker Fellowship was organized in 1936 under the care of the Council to afford persons who desire it an opportunity to come into closer fellowship with Friends but who are not in a position, because they are isolated from bodies of Friends or have other binding church ties, to join the Society. The Council keeps in touch with such persons, supplying literature, enabling them occasionally to visit Friends' gatherings, and arranging for visits to them as individuals or groups. They correspond in a way to the friends of the Friends in post-war Europe. There are at present more than 1,700 enrolled members in this Wider Quaker Fellowship.

The annual meeting of the Fellowship Council will be held at 2111 Florida Avenue, N. W., Washington, D. C., January 24 and 25, 1942. Everyone is cordially invited to be present. Reservations for the week-end should be sent to Allen J. White, 2111 Florida Avenue, N. W., Washington, D. C.

Duke University, North Carolina.

A Visit to Interned Refugees

By Emma Cadbury

WHEN England first entered the present war with Germany, the enemy aliens were examined and divided by the special tribunals into three classes, A, B, and C. Those regarded as dangerous were interned at once, those under some suspicion were put under "strict regulations and surveillance," while most of the victims of Nazi oppression, who had fled to England for shelter, were given almost entire freedom under class C and treated as "friendly aliens." They were, indeed, even more bitterly opposed than most English people to the National Socialism of Adolf Hitler, which had deprived them of their rights and property and forced them into exile from their home country.

When Holland and Norway were taken over by Germany through "Fifth Columnist" strategy, England, aroused to suspicion of all aliens, interned a vast number of those in classes B and C and many of the men were sent to Canada and Australia for safe keeping. Among these were some who were personally known to Friends in England, Germany and Austria, with whom the Refugee Section of the American Friends Service Committee and other Friends have been in correspondence. Through the men known to us, other men have applied to the Committee for advice and help.

In course of time the "friendly aliens" in Canada were placed in three separate "Refugee Camps," where they have greater privileges than the prisoners who are really enemy aliens. They may wear civilian clothes, write two letters a week of fifty words each on ordinary paper, and may be released for employment in Canada by employers who apply for them, or for study, if a sponsor is found who guarantees \$1000 for their yearly tuition and maintenance, and takes responsibility for their actually studying and in other respects. Since August, 1941, they have been allowed to have visitors, and requests came at once for visits from Friends.

On his way to the Chicago meetings of the American Friends Service Committee in October, D. Robert Yarnall was able to visit one of these camps, and reported on his visit to the meeting in Chicago and to members of the Committee in Philadelphia. A sub-committee of the Joint Executive Committee of the Foreign Service Section has had under consideration the appointment of another delegation to visit our friends in these camps, and finally Douglas V. Steere, Mary M. Rogers and Emma Cadbury

went to Canada the week-end before Christmas.

The three camps are "A," "N," and "I." Arriving in . . . early on the morning of the nineteenth, we went to . . . by train and took a taxi to the camp there. One of the men later told us that . . . was originally a Quaker settlement and there had been a Friends meeting there. In this camp a Friends meeting has been regularly held, and a study circle under the leadership of an Austrian Friend has read Quaker literature and discussed Quaker thought. They are now reading with great interest "Just Among Friends" by William W. Comfort.

In this camp were the largest number of men known to us. We had in our hands written permission from the commandant to visit the camp, obtained in advance by the Service Committee, and had announced by telephone the time of our coming. At the sentry box at the entrance to the barbed wire enclosure we signed our names and were taken to the administration building, where we presented our credentials to the commandant and gave him a list of the men whom we wanted to see. He received us cordially and spoke with appreciation of Robert Yarnall. A sergeant went out to summon our friends and we were ushered into his room, which evidently was both bedroom and office, to await their coming. The special room for visitors had been freshly painted. In course of time we saw the line of men coming from the compound inside another barbed wire fence. Soldiers on watch towers guard the space between the two fences.

We called the men in three at a time, each of us taking one for an interview, until we had talked to all of them—some eighteen or twenty. They seemed very happy to see us and it was interesting and moving for us to hear of their life and of their anxieties for their families and for the future. It was past their dinner time before we had seen them all. We then asked the commandant that a few of them who had expressed a desire for a time of worship with us, and a few others whom the Austrian Friend had asked us to invite, as regular attenders of their camp meeting, be called in again. When they came, we settled into silent waiting. One of the refugees spoke of the brotherhood we have with all men, and in the time of very living silence, some speaking, we had a very deep sense of fellowship and unity in that which is Eternal. Douglas Steere was allowed to leave a few books for them.

That night we went on to . . . and the next morning went out to Refugee Camp "N," and were ushered in much as at Camp "A." It had snowed in the night and when we reached the separate visitors' hut, a refugee was sweeping and dusting and trying to heat the room with a badly-smoking stove. He was interested to see Quakers for he had shared in the Quaker feeding in Germany after the war. There were only about half a dozen men here whom we knew. One of them was Gerhard Ascher, who worked with Friends in Spain. They seemed more discouraged and hopeless than most of those whom we saw the day before. Soon after the first of the year the men in Camp "A" are to be moved over to Camp "N," and we hope that they may help one another. We kept the group until we had talked to all of them individually, and then we again had a memorable meeting for worship. We invited a young man who was waiting for a visit from his father, and the latter when he came and the soldier responsible for us, also sat silently near by. Here as at Camp "A" the men thanked us very warmly for our visit, and hoped Friends would come again.

Back in . . . we tried to contact some of the ministers of the town and had a call from the recently-appointed welfare worker of the camp, who seemed to us remarkably sympathetic and understanding, and well qualified to minister to the needs of the men. When the two camps are combined, he hopes that there can be both Catholic and Protestant services. A building formerly used for work shops is being made over for recreational purposes and will better accommodate the educational work which is ably promoted by the World Student Christian Federation.

We went on to Montreal, and on Saturday evening met quite a group of Friends and friends of the Friends at the home of Professor W. Lloyd G. Williams. Among them were two of the refugees who have been released from camp for study in McGill University and are making a fine record there. We were asked to tell about our visits to the camps, and we asked them to tell of their experiences with the Canadian authorities and people in connection with the interned men. They are anxious to be of service in any way they can.

The next morning we attended the Friends meeting, which is held twice a month. Recently they have become an official Monthly Meeting. In the afternoon, while Douglas Steere went to meet

some friends of the F. O. R., Mary Rogers and Emma Cadbury met again a small group of Friends at the home of the clerk of the meeting, John H. Hobart. Canadian Friends are undertaking to try to find an employer for Gerhard Ascher, and also to sponsor a young man named Fritz Hoeniger, who was a student at the school at Ommen, thus enabling these two men to be released from internment. Friends in Canada being a small group, it will be almost impossible for them to raise the \$1000 security for Fritz Hoeniger unless they have some help from Friends in the United States.

On Monday morning, Douglas Steere and Mary Rogers visited the three men whom we knew about in Camp "I" and again had a very satisfactory time, including a talk with the friendly commandant. Returning to Montreal they spent the afternoon seeing some of the responsible persons on the committees dealing with internees and refugees in Canada.

Perhaps the most striking impression of our visit was a deeper insight into the psychological condition of these interned men. Physically they are well provided with warmth and food and clothing. We did not see their living quarters, but gathered that there are sometimes a good many men in one barrack and they feel the lack of privacy and opportunity for quiet. The country is rather flat, with distant mountains visible from Camp "A." The confinement behind barbed wire and under the custody of military men becomes very galling. They feel that after their assignment to class "C" on the outbreak of war with Germany, and the recognition of their absolute opposition to England's enemy and support of her ideals, their continued internment is unjustifiable. In England most of such refugees have been released and find work quite easily. In Canada conditions for their release are very strict and those who have requested to be returned to England see very little hope of finding this way of escape. (We were assured that no pressure has been brought to bear upon them to volunteer for the Pioneer Corps or the Army.) Then they feel that they have no country. Exiled from their own homeland, deported from England with no claim to be returned, unwanted by Canada, forbidden entry to the United States, where can they go even after the war? If they try to prepare themselves for some trade or profession, is there any probability that they will be allowed to follow it? Their families are scattered all over the world. To their anxiety for themselves is added a greater anxiety for the fate of those whom they love who are still in Europe. There seems nothing but frustration in their present life and there is no hope

for the future. They are more and more overcome with depression and despair.

But some of them have found salvation. One of the few Friends told us that he had never known greater inner peace in his life than here in camp, and his one desire was to be where God wants him to be. He is one whose influence has been especially helpful to the others. One of the students whom we saw in Montreal said that in the meetings for worship he had found strength to hold out, but nothing else than religious experience could prevail over the hopelessness of their position. He said that some in Camp "A" were seeing even in their very difficult conditions an opportunity to work for the ideals of right human relationship.

We hope that further visits may be arranged to these interned men who so need and appreciate friendship and spiritual help.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

ON TO PEACE

But the end is not yet.

MATTHEW 24:6.

* * * *

War engenders war and victory defeat.
Victory is a Spirit.

ANATOLE FRANCE.

* * * *

Nothing can bring you peace but the triumph of principles.

RALPH WALDO EMERSON.

* * * *

You know how to conquer, Hannibal,
but you know not how to utilize victory.

BARCA.

* * * *

Pursue not a victory too far. He hath
conquered well that hath made his enemy
fly; thou mayest beat him to a desperate
resistance, which may ruin thee.

GEORGE HERBERT.

* * * *

You and I may never see it, but ultimately
nothing is so certain as the triumph of the things of the spirit over
the gross material forms of American
civilization.

BLISS PERRY.

* * * *

Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach and share
All that they sing and dare.

JOHN G. WHITTIER.

* * * *

Crowns of roses fade—crowns of
thorns endure. Calvaries and cruci-

fixions take deepest hold of humanity. The triumphs of might are transient—the sufferings of right are graven in the chronicles of nations.

ABRAM J. RYAN.

* * * *

Careless seems the great Avenger; history's pages but record One death-grapple in the darkness 'twixt old systems and the Word; Truth forever on the scaffold, Wrong forever on the throne—Yet that scaffold sways the future, and, behind the dim unknown, Standeth God within the shadow, keeping watch above his own.

JAMES RUSSELL LOWELL.

* * * *

But dark times are very often birth moments, and though we can not see light in this darkness, we do well to expect that a new era will come to birth out of it. It is supremely important in this time of crisis and world darkness that we shall discover resources to live by which will enable us to face the issues, not with hysteria, but with courage and with unflinching spirits.

RUFUS M. JONES.

* * * *

Speak, History! Who are life's victors?

Unroll thy long annals and say,
Are they those whom the world calleth
victors—who won the success of a day?
The martyrs or Nero? The Spartans,
who fell at Thermopylae's tryst,
Or the Persians and Xerxes? His
judges, or Socrates? Pilate or Christ?

WILLIAM W. STORY.

* * * *

As I look over the grand drama of history, I find (or seem to find) amid the apparent chaos and tragedy, evidence of law and plan and immense achievement of the human spirit in spite of disasters. I am convinced that the world is not a mere bog in which men and women trample themselves in the mire and die. Something magnificent is taking place here amid the cruelties and tragedies, and the supreme challenge to intelligence is that of making the noblest and best in our curious heritage prevail.

CHARLES A. BEARD.

* * * *

*Most merciful Father, the nations have
erred and strayed from Thy ways like
lost sheep. We cherish our country's
greatness and hold our nation in honor
for the virtues which crown its history,
yet we confess with contrite heart that
we have not faithfully walked in Thy
ways, nor tried diligently to find them.
We pray for Thy people. May they love
what Thou dost love and bless only what
Thou dost bless. Deliver us from our
present distress. Give us light in our
darkness. Guide us and all men into
ways of truth and peace. Amen.*

Around Monterey Bay

Where Floated the Flags of Three Nations

UNTIL one sees Monterey he has never really seen California, historically speaking. By this we mean that California history under three flags—Spanish, Mexican and United States—focuses officially in Monterey, the first capital of the Golden State. This in itself was enough to elicit our keen interest, though other factors, to be mentioned presently, were contributory to our eager anticipation in approaching this historic town.

AN AMERICAN TRAVEL CLASSIC

In thinking of our brief visit at Monterey in retrospect, we recalled an old literary favorite of our boyhood days, "Two Years Before the Mast," by Richard H. Dana, Jr. Taking to the sea for his health, young Dana, a Harvard student, sailed from Boston as a seaman on a merchant ship to the California coast, and later recorded his experiences and described what he saw in a book that is an American travel classic.

Indeed it is more than that, for in graphically portraying a sailor's hard life on shipboard, absolutely subject to the autocratic and often tyrannical rule of brutal, hard-fisted captains, Dana was effective in ameliorating the injustice and abuses which he exposed. For this reason, "Two Years Before the Mast" became known as the "Uncle Tom's Cabin of the Sea."

For many months, after rounding Cape Horn, the merchant vessel on which Dana had shipped, sailed up and down the California coast trading for hides. Principal points at which stops were made were San Diego, San Pedro, Santa Barbara, Monterey, and San Francisco (the latter then known as Yerba Buena). That was in the year 1835-36, when California was under Mexican rule, with Monterey as the seat of authority. Several American and English people had established themselves at these outposts, and especially at Monterey, as merchants and traders, but to do business and own property they had to join the Catholic Church, the current phrase among them being, "A man must leave his conscience at Cape Horn."

THUS SPAKE THE YANKEE!

Of all the coast points visited, Monterey was Dana's favorite. "Monterey, as far as my observation goes," he wrote, "is decidedly the pleasantest and most civilized-looking place in California." One thing to appeal to a sailor was the fact that Monterey Bay proved to be more quiet and more free of coastal

storms than some of the others. In considerable and illuminating detail, Dana described the town and the unique architecture of its buildings—a combination of Mexican and Spanish—and wrote of the people found there, interpreting their life and customs. He was greatly impressed with the fertility of the country around Monterey and said, "Nothing but the character of the people prevents Monterey from becoming a large town." While he saw much to enjoy and even admire in the Californians, meaning the Spanish-speaking population, shading from the few proud Castilians on down to those in whom there was more Indian than Spanish blood, he noted their easy-going, pleasure-loving proclivities, and love of display. He was especially struck "with the fineness of the voices and beauty of the intonations of both sexes." This from a Boston Brahmin! On the whole, he concluded that "the Californians are an idle, thriftless people, and can make nothing of themselves." Thus spake the Yankee!

MONTEREY IN EPILOGUE

Twenty-four years later, Dana, who had become a distinguished lawyer as well as a widely known author, revisited the scenes of his seamanship in California, over which the flag of the United States now floated, and wrote an epilogue to his famous book. On a passenger steamship he made his way from place to place down the coast from San Francisco, including "the opening to Monterey which to my disappointment we did not visit. No; Monterey, the prettiest town on the coast, and its capital and seat of customs, had got no advantage from the great changes, was out of the way of commerce and of travel to the mines and great rivers, and was not worth stopping at." That was in 1859, and now, upwards of a century later, Monterey has but ten thousand people. Regardless of that, we found it eminently "worth stopping at."

IN PERSONAL REMEMBRANCE

Now for a more personal reason for our eager interest in Monterey. On one of our library shelves has long reposed a modest, brown-backed volume entitled, "The United States Consulate in California," by Rayner W. Kelsey. It is the history of the American Consulate at Monterey, 1844-48, the only consulate ever maintained in California by the United States. This was the doctor's thesis prepared by our intimate friend and written when we were together at

the University of California at Berkeley as graduate students. Full of the subject as he was, he talked to us often of his research on the subject, and more particularly of the American consul, Thomas O. Larkin, whose life and activities he was piecing together. All this came back to us as we approached old Monterey.

CALIFORNIA IN THE BALANCE

Incidentally, this record of research by our friend is more than a history of the consulate. It covers that jittery period of our precarious and not too honorable relations with Mexico, when war between that country and the expanding United States was anticipated, and rather eagerly so. As a result, expectant and envious eyes were cast on California as perhaps the first fruits of victory. Indeed, Commodore Jones jumped the gun in 1842, when, on hearing that war had broken out, he raised the U. S. flag over Monterey, only to take it down on learning that the news was premature. With little delay, when war did come in 1846, Commodore Sloat took possession. For the second half of the consulate, Larkin also served as confidential agent of the U. S. government, in which capacity he did what he could to prepare the scene for American possession, stimulating California sentiment in favor of the United States on one hand, while holding in check the over-aggressive enthusiasm of the General Fremonts on the other hand. With a vast Pacific empire in the balance, an important part was thus played in our national history by a comparatively unknown man. All of which increased our interest in Monterey, where these historic forces centered and focused.

OUR COMPLIMENTS TO THE C. OF C.

For the purpose of maintaining its historic atmosphere, it is just as well that Monterey has not kept pace in growth and commercialism with newer California cities. As it is, the old Monterey is not eclipsed by the new. Furthermore, our compliments to the local Chamber of Commerce for stressing and capitalizing its old and romantic associations, and for making it easy for visitors to observe the historic landmarks in the community. Leading from the Chamber of Commerce building is the Path of History, marked by a red and orange dotted line on the street pavements, with arrows marking directions. This "path" is about three miles long, and passes practically all the historic

places and buildings, numbered in a way to be easily identified.

OLD CUSTOMS HOUSE

Our primary interest led us first to the old Customs House, over which have flown the flags of three nations—the oldest government building in California. Unpretentious but substantial, it represents the Monterey type of architecture. It now houses a museum of exhibits illustrative of the history it symbolizes. Close by the Customs House, which looks out on the bay, is Monterey Fishermen's Wharf which beguiled us with its array of fishing craft, large and small, and attracted us by the buzz of activity that centered there. What it lacked in the historical it made up in the picturesque.

Hardly second in interest to the seat of the Customs was the Larkin House, erected by Thomas O. Larkin in 1835 for his residence and store. From 1844 to 1848 the attractive, capacious adobe served as the American Consulate.

FOLLOWING THE "PATH OF HISTORY"

More than forty historic buildings are located on the three mile Path of History that weaves around through old Monterey. They include "casas" of Spanish grantees, headquarters of young American army officers such as Sherman and Fremont, homes in which such literary lights as Charles Warren Stoddard and Robert Louis Stevenson lived and wrote, and various public buildings, including Colton Hall, in which the Constitutional Convention met in 1849. As one makes this pilgrimage, it requires little imagination to thrust one's self back into the scenes of which these buildings are the monuments and to become for the moment a part of the life of those frontier years.

Reserved for final mention on the "path" is a house associated with modern history. It is the Henry House, a plain, modest dwelling in which Lou Henry was born and in which she and a young mining engineer named Herbert Hoover were married.

ON THE SEVENTEEN MILE DRIVE

Having made the march of history in the limited time at our disposal, we turned from the view of the past to the beautiful prospect of the present: we took the famous Seventeen Mile Drive that circles the Monterey Peninsula. The Hotel Del Monte, just out of Monterey, marks the official start of the drive, but there are occasional gates along the route through which one may enter if it is more convenient to do so. By heeding instructions given at the gate to follow the white line, one is able to avoid by-roads and keep on the drive. This scenic excursion is well worth taking by the most hurried tourist. Other-

wise he misses some of the distinctive features of the Monterey Bay section. The drive leads not only along the shore line of the Peninsula, but also through and over it, exhibiting the distinctive trees for which the area is known—the Monterey Pine and the Santa Lucia Fir. Most notable of all, however, is the Monterey Cypress, native to this region, rugged, gnarled, flat-topped, century-old specimens of which are seen to advantage on points overlooking the beach where they battle valiantly with the elements.

Our most intriguing stop on the drive was opposite Seal Rock, where we watched scores if not hundreds of seals sunning themselves and clambering clumsily about. Clumsy as the seals appear, it is remarkable how they do get around! And what a raucous chorus they made, in which every last seal seemed to have a voice! Above the continual claque of the barking females of the species, was heard the bass bellows of the bulls. It was pandemonium of the seals.

A CIRCLE OF ENCHANTMENT

Words can scarcely do justice to the water effects on the sea which entranced us. It has been said, and with considerable justification from our observation, that the blue waters of Monterey Bay

rival those of the Bay of Naples. Continually we were in raptures over the shimmering, opalescent sea, not only about Monterey and Carmel but on down the coast. As we left the Seventeen Mile Drive we agreed that it constitutes a "circle of enchantment."

After a full forenoon, we returned for a little further association with lovely Carmel-by-the-Sea. Following lunch, our last call in this vicinity was made at the Carmel Mission, near our overnight cabin at El Rio Carmelito—among the artichokes! It is distinguished among its sister missions as holding the remains of Father Junipero Serra, the Franciscan priest who founded twenty-one missions in California.

DOWN THE SAN SIMEON HIGHWAY

That afternoon we had a memorable ride south over the coast line road, an extension of the Roosevelt Highway over which we had driven from Oregon. This extension, completed in 1937, runs from Carmel to San Luis Obispo, and is known as the San Simeon Highway. We readily concede the claim made for it as one of the most spectacularly beautiful ocean-front highways in the world. Through most of the 125 miles traversed, the road runs by the sea and clings to the sheer precipices and gray-brown promontories that distinguish the high-

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way, and from which one gazes far down to the iridescent sea—so far down that the sound of the surf does not reach the sky-line traveler. We were grateful for a brilliant day on which to enjoy to the full this thrilling drive.

Toward the end of the afternoon ride, we descended from the precipices and the promontories, and in the San Simeon district rode past immense cattle ranches extending from the coast for miles back into the now brown and barren hills. Of these, we were naturally interested in the Hearst estate, and kept an eye out for the famous country seat of "Citizen Kane." Presently we glimpsed the turrets in the distance, and a little later the highway swung around to give us a good view of the secluded and melancholy castle of San Simeon.

THROUGH A VAST TENTED CITY

From Morro Bay, the highway turns inland for a few miles toward San Luis Obispo, and we soon found ourselves driving through a vast city of barracks and tents covering many, many acres. This was the second army camp we had passed in successive days, having driven through Camp Ord, a little way out from Monterey, the day before. Soon we were practically "in the army now" as we met a contingent of marching rookies, though the boys, quite miscelaneously attired, presented the appearance of the awkward squad and didn't yet look the part of the army. However, they seemed to be cheerfully on the way, if we could judge by their roguish grins and merry banter.

PISMO BEACH—AND WHAT A BREAK!

Though it was now late afternoon, we decided to pass up army-congested San Luis Obispo as an over-night resting place. As a matter of fact, our young people were obsessed with the purpose to find a cabin by the sea and have a long-deferred campfire on the beach. With this objective in view, we drove on though not knowing whither.

Traveler's faith has rarely had more satisfying reward, for we soon found the ultima Thule of our hopes. At the edge of the village, Pismo Beach, we turned off at a tourist cabin sign and drove toward some cottages on the bluff overlooking the sea. We were too many for the one or two cabins still vacant, but the proprietor put at our disposal a commodious cottage, just finished and finely furnished, all ready for the family who had rented it but who would not take possession for another day or so. What a break! Moreover, within sight was a small roadside cafe where we pilgrims were served excellent, home-cooked food.

A more perfect beach for our evening rendezvous could not have been asked. A winding stair led us down from the

bluff to a curving, gently-sloping and sheltered strand, where we enjoyed the quiet, restful scene as the fading light glimmered on the wet sand where the subdued surf receded. Having gathered up some kindling and boards about our newly constructed cottage, we had a bonfire on the beach after the heart's desire.

NOT EVEN A POCKET COMB!

Next morning our cabin host was telling us of the many and sundry articles which departing tourist guests overlook and leave behind them. Sometimes guests send back for them, but in some cases even valuable articles and keepsakes have never been claimed. On one occasion a fine revolver was left. On an even more startling occasion, a man who had been gone several hours called up to say he had forgotten five hundred dollars in bills which would be found under a newspaper in the closet! Thus admonished—and encouraged—we gave our cottage a careful check just before departing, but no luck. We didn't find that we had left a single one hundred dollar bill under a newspaper—not even a shooting iron!

W. C. W.

C.P.S. MEN SELECTED FOR SERVICE IN ENGLAND

Subject to State Department approval, six drafted conscientious objectors enrolled in Civilian Public Service Camps will be sent shortly to England by the American Friends Service Committee. The men will rebuild bomb-damaged houses and construct shelters for evacuated families. They will be the first unit of relief workers selected for overseas duty from the 1500 conscientious objectors now engaged in non-military "work of national importance."

All of the men are trained in practical skills, such as electrical work, carpentry, mechanics and plumbing. The choice was made by the campers themselves who nominated the most outstanding men in each camp on the basis of practical ability, qualities of leadership and personal character. From the fifty candidates, the Friends Service Committee has chosen six and three alternates. They include two Quakers, two Mennonites, two members of the Church of the Brethren, a Methodist, an Episcopalian and one without church affiliation.

The six candidates are Robert G. Starbuck, Salem, Ohio, expert electrician and

FINANCIAL STATEMENT

REPORT OF UNITED BENEVOLENCES

(APRIL 1, 1941 to DECEMBER 31, 1941)

Received from Yearly Meetings:

Baltimore	\$ 1,629.98
California	96.58
Canada	50.00
Indiana	10,430.08
Iowa	5,040.52
Nebraska	433.19
New England	761.95
New York	1,787.46
North Carolina	2,644.37
Western	5,713.15
Wilmington	1,877.17
Other Sources	1,629.20

Total Receipts\$32,093.65

Distributed to:

American Friends Board of Missions.....	\$24,246.46
Peace Association of Friends in America.....	760.36
Board on Christian Education.....	1,536.38
Board on Public Morals	222.79
Board of Education	145.02
Fund for Aged Ministers and Missionaries.....	1,207.01
Cooperative Fund	3,601.50
Emergency Fund	373.30
Bank Service Charge	.83

Total Disbursements\$32,093.65

Estimated budget for year 1941-42.....\$68,186.00
Receipts to date32,093.65

Balance to be raised by March 31, 1942.....\$36,092.35

welder, now in Camp Merom, Indiana; Eugene Leroy Mercer, Swarthmore, Pennsylvania, graduate of George School and the University of Pennsylvania, enrolled in Buck Creek Camp, Marion, North Carolina; Robert Geigley, Carlisle, Pennsylvania, who has been labor foreman on a commercial fruit farm for the past six years and is at Sideling Hill Camp, Wells Tannery, Pennsylvania. He is a graduate of Bluffton College and Dickinson Law School. Edward Crill, North Manchester, Indiana, from Camp Lagro, Indiana, is a graduate of Manchester College and skilled in mechanical and electrical work. R. Ogden Hannaford, Winnetka, Illinois, is a graduate of Yale University and has training in carpentry. He is enrolled in Camp Merom, Indiana. Fred E. Mathes, Los Angeles, California, operator of trucks and tractors for the State of California and a graduate of the University of California, has had training in concrete work and plumbing. He is now at Camp San Dimas in Southern California.

The alternates who will be included in the group if any other candidate finds it impossible to go abroad are: Charles Butcher, II, Cambridge, Mass., a Harvard graduate and former business manager of St. Mark's School, Massachusetts; Leonard Bartel, Hillsboro, Kansas, skilled in carpentry and auto mechanics; Orville Beehler, Fruitland, Idaho, a former teacher of industrial arts and a graduate of McPherson College.

It is planned that these men will be assigned to the Friends War Victims Relief Committee in England which now enrolls more than 400 men in air-raid shelter work, care of children and aged people who have been evacuated from their homes, and in the remodeling of country properties to accommodate family groups. Much of this work carried on by English conscientious objectors is financed with American funds.

Plans for other units of men to serve in China, Latin America and in distressed areas in the United States, are under consideration. Since the outbreak of war, the men in Civilian Public Service Camps have strongly urged their use in danger zones for the relief of suffering.

WHEN STARS LOOK DOWN

When stars look down
Across the span of untold years—
When stars look down—
Infinity's bright jeweled crown,
Alight from suns of boundless spheres,
How trivial man's life appears,
When stars look down.

SARA R. STANSBERRY.

Whittier, California.

Two Hundred Twenty-Fifth Anniversary Observed



On Sunday, December 14, 1941, Westport Monthly Meeting of Friends celebrated the two hundred and twenty-fifth anniversary of the establishment of that Monthly Meeting. The meetinghouse is situated at Central Village, Massachusetts. The original meetinghouse was built in 1716, rebuilt in 1813, and remodelled in 1872. A healthy church life is being maintained today, and the anniversary was the occasion for the coming together of many Friends. A notable feature of the gatherings was the presence of many family groups, parents and children sitting together.

The morning service of worship was of the usual character, with James A. Coney, General Superintendent of the Yearly Meeting of Friends for New England, bringing the message, whose subject was, "The Church I Build." The evening meeting was more formal, including a history which had been prepared and was read by Edward L. Macomber, and moving pictures of the meetinghouse and of members of the congregation and Sunday School.

One bit of meeting history is of particular importance. In the early Nineteenth Century, a member of the meeting was Captain Paul Cuffe, of Negro extraction, who joined the meeting in 1808. He built several ships, which he himself commanded, the largest being 268 tons. A memorial to this Friend stands near the meetinghouse, bearing the following inscription which indicates his helpful life: "A self-made man, patriot, navigator, educator, philanthropist, friend. A noble character."

It will be of interest to note these

names of Friends who have ministered helpfully during the years: Joseph Tripp, Elizabeth Tripp, Anna Macomber, William P. Macomber, Mary E. Gifford, and Edward G. Wood. With the advent of the Twentieth Century, American Quakerism began to show signs of readjustment in its pastoral system, and the following are the names of those who not only ministered to the group, but who were also helped and benefitted by the Friends of the meeting: Wilbur K. Thomas, Tom A. Sykes, Clarence E. Pickett, and Khalil A. Totah. Raymond T. Matheson, a student in Boston University, is the present minister, and with his wife is doing excellent work, particularly with the younger people.

WHO KNOWS OF THIS POEM?

S. Elizabeth Jordan of Lynn, Indiana, desires to obtain a copy of an old poem on William Penn, which begins thus:

The Quaker stood under his broad
smooth brim
And plain drab suit that simple and
trim
Was better than royal robes to him
Who looked to the inward part,
And emptied his breast of the pride of
birth,
Resigning the wealth and honors of
earth,
For durable riches of matchless worth,
Reserved for the pure in heart.

If any person knows where this poem might be located, the word would be greatly appreciated.

TOPICS TO BE DISCUSSED AT WASHINGTON

Friends will convene for the annual meetings of the Fellowship Council and the Friends World Committee for Consultation in Washington on January 23 to 25. Following the meeting of the World Committee on Friday evening and Saturday morning, the sessions of the Fellowship Council will open with a discussion on "The Functions of the Fellowship Council," from 2 to 3:00 p. m., Saturday. Participating in this examination of the Council's activities will be J. Barnard Walton, Charles W. Palmer, Howard H. Brinton, Richard H. Rhoads, and J. Passmore Elkinton. New meetings, intervisitation, the Wider Quaker Fellowship, finance and general activities will be considered. During the 3 o'clock conference period, Bliss Forbush will speak in "Developing New Patterns," in which he will stress the inherent value of the old and new in Quaker heritage and experience. Those present will then break up into smaller groups for further discussion.

Before dinner the hour will be given to the Friends World Committee reports and future plans. E. Raymond Wilson will lead the conference discussion immediately following dinner on the position of Friends in the time of war. The evening address will be given by Clarence E. Pickett on "Friends' Contribution to World Order."

Reassembling at 9:30 on Sunday morning at the Irving Street Meetinghouse, Friends will discuss ways of making our worship effective. The regular meetings for worship will follow. At 2:00 p. m. there will be opportunity for the expression of special concerns, with the closing message by Elbert Russell on, "Our Reply to Seekers."

PLAN SECOND ANNUAL MID- WEST Y. F. CONFERENCE

Young Friends of the Middle West will meet together in Richmond, Indiana, on January 30, 31, and February 1, for the purpose of strengthening their stand as Quakers in time of war and for uniting the various religious activities of Young Friends. This will be an opportunity for spiritual inspiration under capable leaders and for general good fellowship among Young Friends. Persons from all Yearly Meetings and all Friends groups in this Mid-West area are invited and urged to attend.

Conference commissions include: Social Action; After the War, What?; Development of Spiritual Life; and Recreational Methods in Young Friends Groups.

The tentative program includes on Friday evening at 7 o'clock the key-note

address, first meeting of the commission groups, and a recreational period. Saturday morning will begin with corporate worship at 8:20, followed by commission meetings. At 1:30 in the afternoon will be an address on the various phases of American Friends Service Committee work, with opportunity for discussion immediately following. After another meeting of the commission groups, tea will be served in Carpenter Hall. The group will all go to Quaker Hill for supper at 6 o'clock, a brief address and question period at 7:00, A.F.S.C. movies at 8:15, and a recreational period at 9 p. m. Following an address at 10 o'clock Sunday morning, there will be discussion and an organization meeting. Young Friends will gather in silent worship at 11:15 that morning.

At the writing of this article, no speakers or resource leaders have been definitely approached, but it is hoped that the following may be among them: as speakers, Milton Hadley, Irene Pickard, Errol T. Elliott, and Lynn Rohrbough. Resource leaders being invited include: Stanley Hamilton, William E. Berry, W. Bruce Hadley, Chase Conover, John Morgan, Walter C. Woodward, and Don. E. Smucker.

Young Friends will be housed in or near Earlham College, where most of the meetings are to be held. Further information may be had by addressing Marcus Hadley, Chairman, or William Q. Hale, Earlham, Indiana.

ELBERT RUSSELL TO LEAD PREACHERS CONFERENCE

One of America's best known Friends, Elbert Russell of Duke University, has been secured to lead the annual Earlham conference of the pastors of Indiana and Western Yearly Meetings, to be held at Earlham College, January 19 and 20. Visiting pastors and workers from other Yearly Meetings will be cordially welcomed.

Elbert Russell's opening address, "The Strength of the Pact," will be given at the chapel period on Monday at 9:50. The subject of the 2 o'clock conference address will be "The Modernness of Isaiah and His World." At 7:30 on Monday evening in Goddard Auditorium he will speak on "The Moral Impossibilities."

Tuesday's conference sessions will open with Elbert Russell's message on "Jesus' Faith in Man," followed at 2 o'clock by his closing address on "Brotherhood in the Modern World."

The sessions during the chapel hour on Monday morning and in Goddard Auditorium on Monday night are both open to the general public.

CONFERENCE OF AMERICAN FRIENDS SET FORWARD

In view of recent national developments, it has been thought wise to set forward the All-American Friends Conference which has been planned to take place in 1943. This change was first suggested by the American Section of the World Committee for Consultation, and Friends have widely concurred in the recommendation. Accordingly, the conference will be held April 17 to 20 at Richmond, Indiana, taking place in the interim between the annual sessions of the Board meetings and of the Executive Committee of the Five Years Meeting. It is felt that this will assure larger attendance from coast to coast, particularly on the part of Five Years Meeting Friends.

The conference is being called by joint action of: the American Section of the Friends World Committee; the Board and Peace Section of the American Friends Service Committee; the Five Years Meeting Executive Committee and Peace Association; the Friends General Conference; the Joint Peace Committee of the two Philadelphia Yearly Meetings. Representation will also include the Conservative meetings; the Independent Yearly meetings; and Canadian, Jamaican, Cuban and Mexican Friends.

The purpose of the conference will be to help bring a sense of stabilization and strength to the mind and spirit of the Society of Friends in its whole relationship to life now that America has entered the war. It will offer an opportunity for the pooling of our best judgment in regard to our peace testimony, our attitude toward civilian defense activities and possible alternatives, as well as our Civilian Public Service.

An exploration of and preparation for the part Friends should have in the post-war reconstruction of the world will be provided for in the conference.

The spiritual motivation necessary for the right and just reorganization of the world will be an important feature of the gathering. The conference will explore Friends' unique contribution to society in war and peace.

It is the judgment of the committee that the conference should be limited in number to a few hundred, including leaders and workers representing peace committees and organizations, social order committees, education committees, and spiritual leaders.

This All-Friends Conference is essential, as the conference planned for 1943 is too far distant under present circumstances. It will be a natural step in planning for a World Conference of Friends as soon as the war is over.

QUAKERDOM • AT • LARGE

Detroit correspondence in the *Christian Century* reports that Anita Douglas, wife of Dr. Bruce Douglas, has recently been re-elected President of the Detroit Council of Church Women.

* * * *

In renewing her subscription, Ellen Moore of Pasadena, California, in reference to our Christmas issue cover page, wrote: "The Street of Christmas trees will not be lighted this year, but that is a small part of the light that is being put out all over our country." Our friend, who comments pertinently on current events, recently celebrated her ninetieth birthday anniversary.

* * * *

Readers in the area accessible to Richmond, Indiana, will be keenly interested to know that E. Stanley Jones will conduct a Preaching Mission at Richmond, March 25 to 29. He is conducting these missions under the auspices of the Commission on Evangelism of the Federal Council of Churches, and is being brought to Richmond by the local Ministerial Association.

* * * *

Arthur P. Dunham, a leader in the Friends Meeting at Ann Arbor, Professor of Community Organization in the Institute of Public and Social Administration at the University of Michigan, is on leave of absence from the University to devote his time to studying the work of the A. F. S. C. Refugee Committee with a view to adapting it to changing, war time conditions.

* * * *

At the special meeting in New York on December 30 of the Executive Committee of the Federal Council of Churches, which drafted the statement appearing in this issue, Friends were ably represented by W. Glenn Roberts of Brooklyn. For fifteen years he has served as pastor of the Lafayette Avenue Meeting, and for the last eight years he has divided his time between the meeting and the Brooklyn Church and Mission Federation. Finding this combined task too heavy to carry for a longer time, Glenn Roberts is discontinuing his work as pastor on January 15 and will give all his time to his work as Assistant Secretary of the Federation.

* * * *

In the current issue of the periodical, *The Voice*, published by the Board of Temperance of the Methodist Church, appears an article, "College Education and Alcohol Problems," by Raymond E. Mendenhall, Professor of Education at

Otterbein College, who is Chairman of the Five Years Meeting Board on Public Morals. In his article, Raymond Mendenhall stresses the great influence of prestige in dealing with campus problems relating to the use of alcohol and emphasizes the importance of right attitudes on the part of faculty members, particularly those who have a strategic relationship to the students, such as the athletic coach.

* * * *

Irene Pickard, wife of Bertram Pickard, noted English Friend and for fifteen years a resident of Geneva, Switzerland, will be a visitor at Quaker Hill, Richmond, Indiana, from January 15 to February 12. She and her husband were in charge of the Friends Center in Geneva, where temporary residents in Geneva, among them many American students, found invaluable fellowship and helpfulness. During her stay at Quaker Hill, Irene Pickard will be available as a speaker and discussion leader for meetings, churches, schools, civic clubs, and other organizations. Persons interested in securing Irene Pickard as a speaker or discussion leader, should write to Stanley Hamilton, Quaker Hill, R. R. 2, Richmond, Indiana, for further information.

NEWS OF OUR MEETINGS

Members of Jericho, Manhasset, Matinecock and Westbury Meetings invite interested Friends and others to attend a box supper party, to be held January 25, at 6:30 at Friends Academy, Locust Valley, Long Island. Following the meal, the meeting will hear Julian Cornell, who will speak on the work of the Civilian Public Service camps and lead discussion related thereto.

* * * *

Carmel Quarterly Meeting convened at Noblesville, Indiana, on December 12 and 13. Lyman G. Cosand gave the opening message, followed by helpful remarks from Percy M. Thomas. At the close of the business session, Chase Conover showed two reels of pictures of the work being done at the Merom C.P.S. camp. Percy Thomas was present on the following Sunday to bring the morning message.

* * * *

A Christmas program consisting of readings, tableaux, and musical selections was presented by the Paoli, Indiana, Meeting on December 21 by the choirs of all the departments. Each member of the Sunday School received a

gift of candy and fruit. . . A shower of miscellaneous articles was given as a Christmas remembrance to the family of Stacy Wesner, pastor, from his congregation. . . Two weeks' evangelistic services, conducted by the pastor, began on January 11.

* * * *

Kokomo, Indiana, Quarterly Meeting was held at Hemlock Meetinghouse on December 19-21. Friday's Meeting on Ministry and Oversight opened with a service of song led by Fred Snow, pastor of North Buckeye Meeting. Many individuals gave expression in the meeting for worship. Following the afternoon session, Glen Rinard, Yearly Meeting Superintendent of Stewardship, gave an instructive message on that subject. Reading from the 13th chapter of Hebrews, Allen Reynolds, pastor at Russiaville, spoke at the Saturday morning session. The afternoon was principally devoted to the study of missions, under the leadership of Rachel Johnson, President of Western Yearly Meeting's Missionary Union, and with the help of Mary Hadley, of Russiaville. The representation from the various meetings in the Quarter was good.

* * * *

Christmas was observed at Center Meeting of Indiana Yearly Meeting, by an impressive pageant, "The Star-Lighted Path," given December 21, and a program by the children on the following Tuesday. The latter included a play, "The Christmas Problem," given by a group of young women. The sick and aged were remembered with baskets of fruit. . . DeElla L. Newlin, who is serving Center Meeting as pastor, has recently established her home at Ludlow Falls, Ohio, two miles from the meetinghouse. Soon after her arrival a surprise shower was sponsored by the Friendly Bible Class of younger married people, resulting in many substantial gifts for the winter food supply. Again at Christmas another clever surprise came in the form of a Santa Claus bag filled with gifts. . . A Fellowship Dinner was enjoyed on November 23 following the morning services. At one evening service, Marie Cassell presented the picture, "Jesus Knocking at the Door," accompanied by the singing of Edith Pearson. . . The church women have made and sent two comforts to the C.P.S. camp at Merom, Indiana. . . One active and two associate members have recently been added, and three associate members have become active.

REVISION OF DISCIPLINE IS PROGRESSING

Lest Friends come to think that the work on revising the Discipline of the Five Years Meeting has bogged down somewhat, a short report of the committee charged with the responsibility of guiding the undertaking may be in order.

At the meeting of the Executive Committee in April, 1941, the preliminary work of the committee was reviewed. At that time it was quite apparent that most Friends were ready for more radical changes than the committee had anticipated. In an effort to have the new book on "Faith and Practice" reflect the mind of the larger body, different portions were assigned to some thirty people. As these contributions have come in, the committee has met from time to time during the summer and fall in an attempt to put them into form for the criticism of the larger body.

Book I on "Faith" is only partially completed. Book II on "Practice" has been completed and the material is in the hands of the stenographer for the tentative copies. It is hoped that these completed tentative copies of both books can be distributed to the entire Revision Committee and the Executive Committee not later than the middle of March so that they can be studied before the time of the Board meetings in April.

A MARRIAGE AFTER THE MANNER OF FRIENDS

Unique in its setting was the marriage of Helen H. Hamilton and John R. Bross on the day after Christmas. These young people, she from suburban Chicago (Oak Park) and he from suburban New York (Woodhaven), joined themselves in matrimony during a holiday recess in their graduate work at Yale University, New Haven, Connecticut.

Their wedding was held without the intermediary service of priest or minister, after the manner of Friends, in the First Congregational Church at Oak Park, Illinois. The certificate of marriage was read by Albert Buckner Coe, not in his capacity as pastor of that church but as a member of the Wider Quaker Fellowship.

Sylvester Jones, a Chicago Friend, prepared the audience, which was largely unfamiliar with such a ceremony, for the direct exchange of vows by the contracting parties during a meeting based on silence. The marriage was under the joint care of the New Haven and Chicago's 57th Street Monthly Meetings. Sherman and Jeannette Flitcraft Stetson served with Ralph and Katharine Lane as local overseers of the occasion.

Helen Hamilton, during her first year

or two of association with Friends, visited widely among them and compiled a directory of all mid-western Quaker meetings that has drawn them more closely together.

SUNDAY SCHOOL LESSON

(Continued from page 22)

and essentially solved the problem of what his mission in the world was to be, together with the ways and means by which he was to carry it out. He was here engaged in facing his ideal, brought to him at the baptism, and in seeking the method by which he could make it real in a life program.

It may well be said at this point that if any youth gets into his life work by any other route than through a soul wilderness where, alone before God, he faces the questions regarding the meaning of his life and the discovery of how he is going to carry one, he is merely drifting. Driftwood is fit for little else than burning.

The incidents in the scriptural account of the temptations are three. First, consider that behind the outward appeal to prove his divinity by turning stones into bread to satisfy his physical hunger was the subtle suggestion regarding the use of his miraculous powers for the securing of the physical necessities of life for himself. Everywhere in the gospel stories we read of the signs he wrought. "Wonder-working son of God" was the title he won. But nowhere in the story of his life is it ever recorded that he used his special powers to satisfy his own hunger, to ease his own pain, or to protect his own life from its tragic climax upon the cross. In taking this position he showed how determined he was to be one with man. In this he was like us in all points. It is well for those who have a tendency to follow in the steps of the so-called "faith-healers" to ponder this fact in the life of Jesus.

Second, let us consider the suggestion that he throw himself down from the pinnacle of the temple with a view to letting the people see how the special care of God would prevent him from a tragic death. Behind that incident lay the temptation to presume on a divinely ordered universe which does not have two sets of laws, one for the physical and one for the spiritual, working independently of each other, but one set of laws which makes and maintains an ordered unity in all life. Had the Master ignored this eternal fact, his faith would have been lost in the slough of fanaticism and spiritual pride. He had to adjust his action to that reign of God which will never permit miracle to pass over into magic, and which will not build a kingdom with other than moral power.

Third, consider that portion of the temptation which offered him the rule of the nations of the world if he would bow down and worship Satan. It doubtless summarizes in parable form the inevitable questions which dealt with the methods of his ministry. Ought he to become the kind of a leader the people wanted? Should he follow the leadings of his early education in which the Messianic hope was couched in terms of an earthly kingdom and an intense nationalism? The worship of Satan meant more than an outward homage. It suggested more than the subtlety of the national appeal for world power. Satan stood for the world-spirit, for mammon, for the broad way. To worship him was to fraternize the world spirit and to wield its weapons. To win the allegiance of the world by the methods of the world was the alluring, fascinating offer which linked itself in his mind with the vision of the nations. He calmly discarded the old weapons as misfits, as incongruous to his nature as was the armor of Saul to David. They were inconsistent with his ideal. They would hamper his soul. He proceeded to clothe himself with the armor of light and love; he went forth incarnating the spirit of good will, God's will among men. It was after that that he came in the power of the spirit into Galilee.

CHARLES M. WOODMAN.

Richmond, Indiana.

BIRTHS

BEETLEY—To Wilbur and Margaret Beetley, on November 23, 1941, at their home in West Milton, Ohio, a daughter, Barbara Ann.

JACOB—To Philip and Betty Jacob of Media, Pennsylvania, on December 11, 1941, at West Chester, Pennsylvania, a son, Albert Kirk.

HERLEIN—To Albert and Ruth Stortz Herlein, on December 9, 1941, at Muscatine, Iowa, a daughter, Mary Kathleen.

LUCAS—To Robert and Bertha Heisey Lucas, on December 21, 1941, at Troy, Ohio, a son, Kenneth Sherman.

MARRIAGES

ANDERSON-EMERSON—At the home of the bride's parents in Las Vegas, New Mexico, on December 21, 1941, Grace Emerson, daughter of Fred W. and Elizabeth H. Emerson, and Donald L. Anderson, son of Mrs. Lulu B. Anderson and the late Lee Anderson of Wagon Mound, New Mexico. Nelson Wurgler of the Methodist Church, minister.

JONES-CARR—At the Friends Meetinghouse in New Burlington, Ohio, on December 24, 1941, Mildred Carr and Donald Jones, both members of New Burlington Meeting. Jane M. Carey, minister.

LAMON-COMINGORE—At the Paoli, Indiana, Friends Church on December 24, 1941, Jane Comingore, daughter of Mr. and Mrs. Ed Comingore, and Merle Lamon.

PROBASCO-MCKINNEY—At the Friends Meetinghouse in New Burlington, Ohio, on November 27, 1941, Betty Jane Mc-

WESTTOWN SCHOOL

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Applications must reach the School by Third Month 1st in order that arrangements may be made for the three examinations of the Educational Records Bureau which are required of all applicants. Applications are now being received. Full information may be obtained at the School office.

JAMES F. WALKER, Principal, Westtown School, Westtown, Penna.

Kinney and Lewis Probasco of the Dover Meeting. A. Ward Applegate, minister.

VANDERPOEL-ROBERTS—At the home of the bride's parents in Noblesville, Indiana, on December 27, 1941, Ruth Vyvian Roberts, daughter of Roger and Vyvian Roberts, and John Vanderpoel, of West Allis, Wisconsin. William J. Cleaver, minister.

WHITERELL-WARREN—At the Friends Church in Noblesville, Indiana, on December 27, 1941, Louise Warren, daughter of Claude and Marie Warren, and Paul Whiterell of Noblesville. William J. Cleaver, minister.

DEATHS

MITCHELL—On November 11, 1941, at her home near Lynnville, Iowa, Ida Mitchell, the widow of David Mitchell. She was active in missionary work and a faithful attender at meeting as long as her health permitted.

NEWSOM—On December 12, 1941, after a six weeks' illness, Annette Bean Newsom, aged 64 years, a member of the West Newton, Indiana, Meeting. The youngest child of James and Adaline Ellis Bean, she was born on April 8, 1877, at Friendswood, Indiana. At a very early age her mother died, and she was raised in the home of Amos and Elizabeth Mills. She soon became an active member of the West Newton Meeting, and in 1904 was united in marriage with G. P. Newsom. Moving to the West in 1909, they spent four years at Gate, Oklahoma, and twenty-two years in Colorado, where they were active in establishing new monthly meetings, being charter members of three. In 1935 they returned to West Newton and have lived there since. She leaves besides her husband, three children, seven grandchildren and two brothers. Services were held at West Newton Meetinghouse, John Retherford in charge, assisted by Rev. Clyde Bedwell of the Methodist Episcopal Church.

WOOD—On December 1, 1941, after several months of declining health, DeMain Wood of Fountain City, Indiana, at the age of eighty-one years. The son of a noted musician, DeMain inherited his father's love of the art and made music his life work. Showing unusual talent at an early age, he studied diligently, becoming in his young manhood a teacher in his father's conservatory. Later for some years he taught music in Oskaloosa, Iowa, and in Muncie, Indiana. In 1892 he was married to Ella Woodard, daughter of Luke and Elvira Woodard, and together they lived nearly fifty years of usefulness and happiness.

Moving in 1896 to Rochester, New York, he there became one of the city's outstanding musicians, always instilling in his pupils a deep and thorough appreciation of the cultural value of music and a love for the great masters. Throughout his life he was a loyal Christian, devoted to the work of his church.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship,

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First Friends Church, 13th at Alabama Street.
Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister.
Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meetinghouse, 221 E. 15th street, First Day at 11:00 a. m. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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